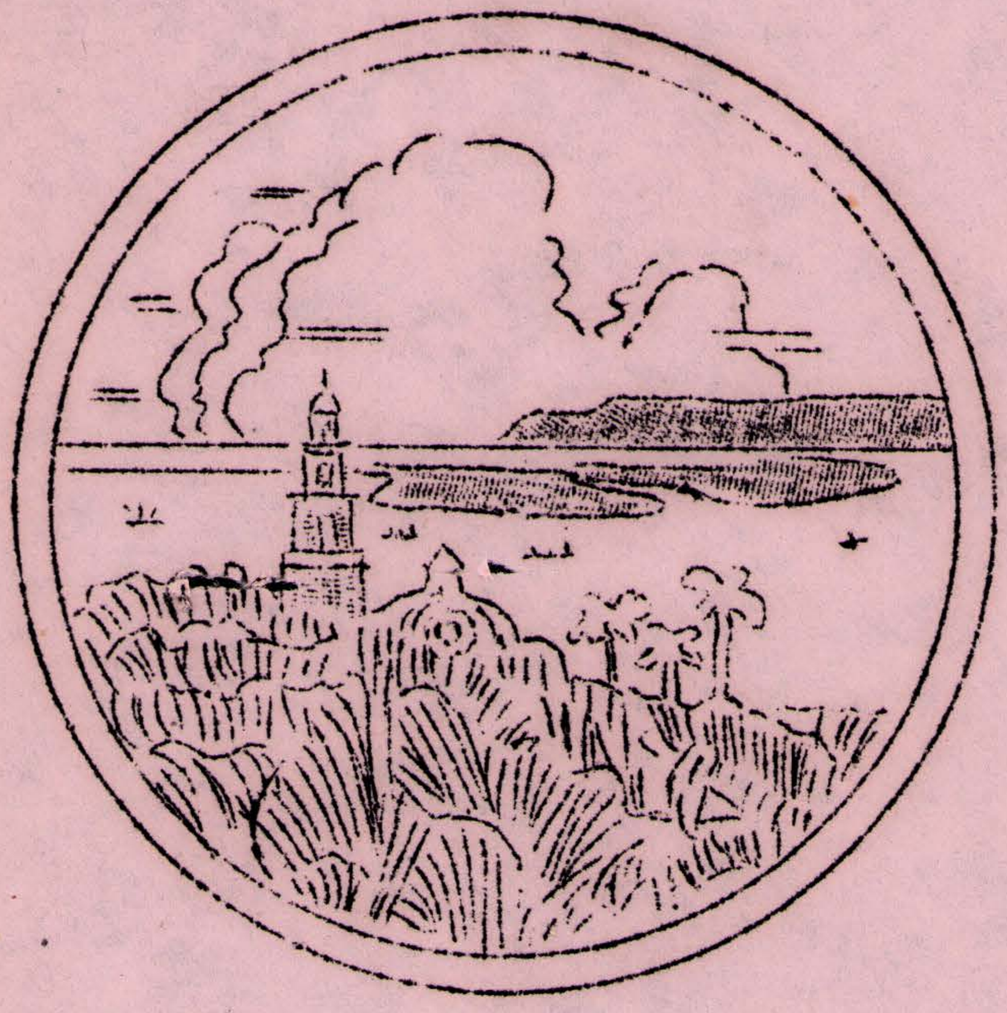
The ROUND ROBIN



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R O U N D R O B I N

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SPECIAL LAST MINUTE REPORT:

An Analysis and Report on the FIRST ATOMIC BLAST over WATER by Walter Graham. pages 22/24
Physicist Graham is author of many articles dealing with Atomic physics including: "PLAYING WITH COSMIC FIRE".

- THE HIDDEN TWIN -

"O Hidden Twin and Secret Lover of me, hear all the words of my prayer"...

It is the subconsciousness to which these ritualistic words are addressed; that is to say, to a part or level of the unconscious, according to the broad and common interpretation. But the words of the ritual personalize this part of the mind or psyche, and for this there are good and practical reasons.

The notion that man is a completely unitary being, and that his so-called subconscious part is no more than a dim and repressed phase of ordinary brain consciousness is a fast vanishing illusion - born of the smug, orthodox and religionistic psychologies of the past hundred years.This folly has arisen, very largely, from the principle of economy, or parsimony, or 'Occam's razor'.

According to this principle, we must never invent unnecessary causes or reasons or hypotheses, provided we have one already at hand which actually 'works', which is sufficient and intelligible and does not conceal other problems and contradictions within itself.

It is an admirable principle when properly applied, because it reduces arbitrary assumptions to a minimum; but it is also the line of least resistance and mental indolence. How easy it is to say, 'I have seen a stage magician take rabbits out of a hat; doesn't that prove that apports and other things like that are all fakes?' Such is the easy so-called reasoning of ignorant minds, everywhere.

Many psychologists assumed that the waking consciousness was the 'real' individual, with a unity and identity of its own, and that everything else in the psyche was derived from it, or subordinate to it. It was true that all the organic life of the body was governed 'outside' of consciousness, and that thoughts and ideas and dreams, and flashes of extended perception, and hunches, intuitions and discoveries, and the high illuminations of genius - all seemed to arise beyond the limits of brain consciousness, to pop in from nowhere, as it were. But still, by the principle of economy only one familiar source could be assumed.

One result of this kind of thinking was, that if a man were suffering from an 'imaginary' brain tumor, the trouble was supposed to lie in 'his' mind - that is, to have originated in his ordinary con - scious thinking, even if later repressed. The tumor was said to be unreal and the disease imaginary, because there was no actual physical disorder; and the patient could get rid of the tumor-idea, because his conscious mind was supposed to be under his control.

That, however, is what we call boot-strap thinking, or lifting yourself by pulling up on your shoe-laces. For it is quite certain that the tumor idea did not originate in the conscious mind. It was just as much an intrusion as if it had come from some passing hypnotist. It came from, or at any rate <u>via</u> the subconsciousness, and with its cooperation. The pain was real, the psychosis was real - and so was the tumor, because it existed in a psychic or mental sense. But the actual situation was not understood.

Psychic realities come closer to us than any other kind - if there are other kinds. The fixed idea which can cause a man to kill himself or his neighbor, is just as 'real' as his knife or club. Hardly anyone can be found, any more, to cavil at such a term as 'psychic existent.'

If such ideas seem far-fetched to you, read what Jung, for in - stance, has to say in a similar connection. He is talking about an "imaginary" cancer. "I assume" he says, "that the cancer idea is a spontaneous growth, originating in that part of the psyche which is not identical with consciousness... It appears to be an autonomous development intruding upon consciousness ... it is its own psychical existence. There are "autonomous intruders". The patient may make either of two mistakes; he thinks that the cancer exists in a physical form, for which he does not feel responsible, or else that it has a mental existence, as an idea only, for which he is responsible. But the truth is, that the cancer has a psychic existence only, and that he is not re - sponsible for it.

But consider a different kind of affliction - the case of a man who is defeated and hopeless and enbittered. It's mere cruel stupidity to tell him that he is 'master of his fate', and that he either is or must become strong and confident and happy. Even orthodox religionism knows better than that, and has a glimmering of right thought when it bids him turn to God and to prayer: that is, to an external source, to a not-self. The common sense of the person who is ill or downcast, tells him that same mind, same self, cannot be the opposite, or be two contradictory things at the same time. He wants to know how his mind got that way; he needs an opponent not-himself to deal with; and he needs a source of help not-himself from which to draw strength and wisdom.

The subconscious psyche, funtioning almost like an independent person in the same body with the consciousness, is a source both of trouble and of help. Of the Superconsciousness we do not speak here, except to say that it is the one God, personal God, and Guide and Elder Brother to whom we have continual access, and who will never leave us nor forsake us. Awareness of this Self and union with it, is the goal of all Schools of occult development. But for the moment it is the concept of the subconsciousness as a person which we emphasize. Think of it in this way, and not as an enemy, but as a friend and willing servant and inseparable companion in this life and the life to come. Talk to it, learn about it, find how to lead and instruct it - and bid it carry all your prayers to the High Self, the Superconsciousness, and to bring back the reply.

This is a practical working psychology of enormous importance; it is vital to psycho-therapy, psychobiology, all forms of healing, and to ESP and other psychical research studies. It is not new, by any - means, and it is supported by very able contemporary thinkers, and by a great body of esoteric teachings, of course with numerous refine - ments and elaborations. What is said here has been crudely put, and the student of psychology will find it very inadequate - yet it may prove useful in its own way.

The best exponent of this psychology is Jung, whose books are too many to list here. The occultist and particularly the Qabalist should consult the Middle Pillar, by Israel Regardie. Strange as it may seem, for the 'bare bones' and basic concepts, one can do no better than to study the Huna of the Polynesians, concerning which Round Robin has - just printed a series of articles. Huna ideas need elaboration and study, but they were not born in the huts of grass, but are part of a wisdom as old as the race.

Psychology and Religion. Gustave Jung. Yale Univ.Press 1938. Part I. It is difficult to over-rate the importance of these few pages.

- DR. FODOR GOES HUNTING -

As we noted in RR for May, Dr.Nandor Fodor, of psychic research fame, read a paper called Psychoanalytic Approach to the Problems of occultism, before the Association for the Advancement of Psychotherapy (March 30,1945) - and lo and behold! the Journal of Clinical Psycho - pathology printed it. A truly notable event! Doubt went so far as to call it a mile-stone, and when Doubt proclaims mile-stones we usually go-see for ourselves. Now, thanks to RR friend Philip Rasch of Los Angeles, we have a reprint of the paper (22p.,Vol.vii, No.1, July 1945, JCP). §

The triple-distilled essence or 33rd triturition of the matter is, that Dr. Fodor got hold of an exceptionally fine poltergeist case and made a psycho-analytical study of the sources of energy being used. Please note the exact wording - sources of energy! The poltergeist itself got off almost scot-free. But very interesting! The subject was one Mrs. Forbes of Thornton Heath (England); she was a hysteric, maybe schizophrenic case ('split personality; multiple personality), a non-responsible, only half-conscious 'fraud', but at the same time one of the finest apport mediums on record.

Dr. Fodor calls this a poltergeist case, and defines a polter - geist (racketing ghost) as the "purported agency" behind such un - pleasant business as stone-throwing, crockery smashing and the like. There's a vast variety grouped under this term; Carrington's Bulletin of 1935 lists some 300 cases, and Harry Price has a 400 page book on the subject (Poltergeist Over England). But Dr.Fodor also proclaims that the poltergeist "is not a ghost, it's a bundle of projected repressions" (p.68), "often ascribed to a side-slipping of sexual ener - gies." This little concession to the psychoanalysts is then carefully cancelled; "no one has been able to explain how these forces can be projected outside the body, nor is it true that the poltergeist only functions at pubertal times." (p.67). "The ordinary ghost is said to haunt a house, the poltergeist to haunt a person" (p.70). This seems much too narrow an application of the term poltergeist, just as Harry Price's use of the term is much too broad.

As to actual happenings in way of physical phenomena, two London newspapers sent their news-hawks to the house. "Wine glasses and saucers (were seen) exploding under the impact of an invisible hammer; eggs, sauce pans, fenders, rugs, coal sailing thru the air and thru closed doors".. Dr. Fodor's own assistant reported that "in 72 hours, 60 tumblers and wine glasses, 20 cups, 4 saucers, 1 salad bowl, 3 electric bulbs, 9 eggs, 2 plates, 1 basin, 2 vases, 2 jugs, 1 pot of face cream were smashed by the poltergeist." The assistant also "saw glasses fly up and explode in the air."

Dr. Fodor deduced from all this, that something unusual was going on ("a prima facie case for investigation seemed to be established") and so betook himself, for to see and for to learn ("I repaired to the haunted house myself"). All this destructive rumpus centered around the terrified Mrs Forbes, whose pulse rate had gone up to 120 and who shook all over at each explosion. Dr. Fodor concluded that she was

"the victim of a serious mental dissociation" and that the outbreak originated 'in grave unconscious conflicts.'

This Mrs Forbes was 'vivacious, beautiful, and intelligent.. Had lived an artificial life in suberbia but was trained for the tight - rope, loved to live dangerously, showmanship was in her blood', and had a terrific'repressed aggression complex against her husband'. She also had an abcessed kidney, and was confined to bed in the same room with her husband, who was also ill, when the trouble began. Glasses were smashed, eiderdown blew in the husband's face, and cold blasts seemed to emanate from his wife's left side. So they took Mrs F. off to the institute for observation, and then the investigators found out about the apports.

At her home, these had been 'big and heavy objects'. Two elephant teeth, cut in half and polished, 'came clattering down from the air.' Also a big silver necklace, alleged to have been hot, 'landed' on her neck. Her neck was burned, but Dr. Fodor thinks she did it herself with with the curling irons. At the Institute the shower of apports included 'pottery pieces from Carthage, with labels on them in a neat masculine hand, a Roman lamp and a tear vase, a flint axe, fossils, semi-precious stones, quartz crystals, crosses, lockets, rings, coins, medals, charms.' As these objects appeared, the medium showed shock effects; some of the observers also became ill, and could predict by their feelings when the next apport was to be expected. These apports appeared in full daylight, in a very large room, while Mrs Forbes was sitting or walking around with people who held her by the arm. She had been stripped and searched by women assistants, and was dressed at times in a one-piece garment with mittens sewn on. Nevertheless, apports appeared inside the mittens, or fell near her. Tea cups flew out of her hand, saucers split in mid-air, a bird flew up from near the bottom of her skirt, white mice crawled around the place, heavy chairs turned over after she had passed them, claw marks appeared on her arms and back; there was a fetid smell, also 'clouds of violet perfume..one could walk in and out of them', and they did <u>not</u> emanate from her person.(p.86).

Dr.Fodor saw and admitted all these wonders, at the same time he was convinced that some of them were fraudulent, and insisted that his women helpers make a genital examination. They objected, urging, with some show of reason that flint axes and Roman lamps (as examples) could not be concealed in such a hiding place. Resourceful Dr.Fodor, still sceptical, gets out his X-ray apparatus, and sure enough, the plate shows three ready-to-deliver apports 'suspended on her belt next to her skin.' They were not axes or lamps or mice or teacups, true, but sufficient proof that some of the apports, at any rate, arrived by normal means. (Proof enough to us, that the I.Q. of the female search party was not all that it should have been; nevertheless "two of the greatest living magicians," also present, had likewise been "completely baffled.").

"Scientifically," says Dr.Fodor, "the case was dead." He appears to mean by that, that all psychic research is interested in, is whether phenomena are genuine or not - and seems to believe that <u>all</u> psychic research experts throw <u>all</u> cases out of court if any part whatever of fraud is found in them. We didn't know PR men worked that way; if they really did, there would be precious little evidence. "But psychologically" continues Dr. Fodor, "the case was just beginning." This comes, he thinks, from the superior virtues of psychoanalysis as an investi -

gation method - the investigator is just as much interested in deception, whether subconscious or intentional, as he is in the 'genuine' facts. And he isn't intent on proving survival or the identity of the alleged communicators. So tho Dr. Fodor was much put out by the X-ray revelation, it was not because of the attempted fraud it revealed, but because it almost ruined his true objective, of finding out what really ailed Mrs Forbes.

We can't go on with the details of this study, here. Dr.Fodor dug into the life history of Mrs.Forbes, found much curious and relevant material, and was close on the trail of either an actual case of rape during childhood, or else a rape fantasy, when the Committee of the Institute was seized with moral qualms and shut down on him. This casual sketch, of course, does him less than justice and is in all ways inadequate but we append a few final comments.

Contemporary psychic research (as we understand it) recognizes as its chief object the psychological analysis of the human personality - as a mind-body complex. Until we understand how the minds of here - living people are made up, and what they can do, it will be impossible to separate their acts from those of 'spirits'. That amounts to saying, that scientific proof of survival will remain impossible. But in this situation, with this objective, psychoanalysis and psychic research cannot but be in harmony, with a difference of emphasis only. The first requirement of both is a true and workable psychology. At the same time, attempts to prove survival by any and all valid means cannot be ruled out; they are not only contributory but essential.

A primary assumption, or hypothesis, certainly would be that the powers of excarnate persons (spirits), if these exist, would overlap with those of the here-living. Or, that paranormal powers of living persons (spirits incarnate?) can accomplish many of the feats possible to spirits. If you object that this violates the principle of economy, we reply that this principle is too often one of mental indolence only. Take a 'spirit rap' for example. Everyone knows it is easy to produce them fraudulently (toe-joints used to be the stock explanation). Then, there's about a five-foot shelf of evidence indicating that they also occur during certain abnormal states of mind and body (ectoplasmic extrusions and other means). Finally, there's excellent reason to believe that sometimes excarnate beings are involved. But in a single seance one may have raps produced in all three ways. The toe-joint specialist, relying on the principle of parsimony, of course never gets any further. His brother of stage two has learned a few more facts, while the emancipate of the third degree, when threatened by Occam's razor, has no fear of it at all.

It seems to this writer that to designate this whole study by Fodor as a poltergeist case, is to misplace the emphasis . It's a psychoanalytic case of incipient dissociation, with poltergeist phenomena superimposed or incidental. That the energy for poltergeist manifestations is usually drawn from here-living persons, is widely accepted, and what Dr.Fodor has done is to analyze this energy source. But the poltergeist problem remains much as it was. What kind of entity makes use of these forces, and how? And what is the secret of apportations? The most exhaustive analysis imaginable, of the subject or source or focus, may still leave the poltergeist unexplained. Our own amateur notion is, the phenomena are probably complex with regard to

their direction and control. There may be a common energy source in the human organism, but we may have to reckon with elementals, low-grade astral and etheric entities, particularly (perhaps) with some sort of Double projected by the subconsciousness, in trying to explain the hundreds of varying types of poltergeist cases. Such hypotheses are mere gibberish to the psychoanalyst, as yet. An adequate psychology, such as both psychic research and psychoanalysis are in search of, would of course clear up much of the mystery. But at present we venture that no psycho-analysis of the energy source is going to reveal the geist. Rape fantasies are one thing, and elephant teeth from the ceiling are not likely to be explained by them, or by vampires and incubi - which also appear in Dr. Fodor's account... The intelligent control of exteriorized energy is the real problem - and the disintegration and reintegration of solid substances.

Finally, we add that the six pages of discussion by Dr.Fodor's auditors, and his reply to them, are nearly as interesting as the case history itself. Gustave Bychowski, M.D. bears down on the psychoanalytic features, but admits that "some so-called occult manifestations are an object of certain observation". He's referring particularly to telepathy, and thinks some kind of unity of individual existence may underlie that phenomenon. Paul Federn, M.D. says that he is "fascinated"and "impressed". He thinks 'mediumistic power' stems from exceptionally strong urges inhibited by accumulated frustrations; his redeeming grace is that he actually accepts the existence of apports...He also tells us that the poltergeist carrier (Mrs Forbes in this case) exerts unconscious automatism (involuntary hypnosis) over other people, so that they share the carrier's hallucinations - maybe even start throwing things without knowing it. (He's very tentative about this,however). Joseph Wilder, M.D., says if you want to smell like violets, all you have to do is to drink a spoonful of turpentine oil, then go to the w.c. (Even the Roman prostitutes, he says, knew that much). Dr.Fodor, returning for a last word, gains stature as a diplomat. Suggestion and psychic contagion, he says, as mentioned by Drs. B. and F., are indeed "important". For instance, he had expressed a wish for a Roman terra-cotta lamp as an apport, and when he went to the bathroom, there it was on the toilet seat. Probably the original lamp idea came from the medium, he says, and he, Fodor, picked it up - illustrating the point made by his learned colleagues. He says he was always on the outlook for fraud, but simply because he wanted to see if the poltergeist was still there after all fraud was eliminated. Evidently it was, but "It would be exceedingly difficult for me to try to convince this audience of that which remained as indicating genuinely supernormal causation." We feel that the Doctor is holding back something , but that's likely because he knows his psychoanalysts and M.D.'s - all too well.

Dr.Fodor's last word is a quote of Dr. Treviranus to Coleridge: "I have seen what I would not have believed on your testimony, and what I cannot, therefore, expect you to believe on mine."

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§. Note: Dr.Nandor Fodor, Park Central Hotel, Suite 706. W.55th St.,N. Y.19. The reprint is by Medical Journal Press, Monticello, N.Y. .25

REPORT ON CASE OF CARCINOMA

by

H.G.Y.

(These facts came to the RR Editor thru personal correspondence; he has complete confidence in their genuineness and reports them mainly in the labguage of the writer).

'I have one very interesting matter to tell you about. Some three weeks ago my teacher (in occult studies) called me on the 'phone and said, 'I have bad news for you. Doc. is on his way out with cancer.' 'Doc.' is a chiropractor, a brother of my teacher, and also an occultist. He went on to say that his brother had been operated on by a specialist, and that the cancer was in the entire lower bowel, spleen, gall bladder, and liver. The liver had ruptured, the doctor stopped the nemorrhage, sewed up the incision, and gave him about 12 hours to live. My teacher and I called as many of our associates as we could, in order to take the case into meditation and try to ease the passing. I was able to feel an easing of the condition; two days later 'Doc.' was not only alive but showing improvement, to the puzzlement of the doctors. But that was three weeks ago, and he is still improving. Nothing was removed in the operation, but Doc. said, "By God I'm going to get it out of my system. I don't think this should be published since of course we are not assured of a complete cure, but even so it is very remarkable. If a cure is effected it will show the power of group meditation and concentration.'

(The foregoing was written on June 11. Two weeks later, June 25, a second letter was received).

'I have just talked to Mr. R.... on the 'phone, and have received permission to publish the account of this case if you wish, but names of those concerned must be witheld for the present at least. My doctor friend who had the cancer is getting along splendidly. When Doc came to himself after the operation he discovered that 2-3 inches of the incision had not been sewed, and he insisted that this be closed completely, on the ground that "they" told him so. Since then he does nothing but what "they" tell him. He hasn't been able to drink milk for years without severe gastric disturbance, but "they" told him to take it, and it now has no bad effect. "They" also advise raw egg with a little whisky, also a little lamb, but no beef. He is gaining weight all the time. The doctors gave him morphine at first, then sleeping tablets, but "they' ordered these discontinued. So far he has not been willing to tell us who "they" are. Mr R... (the occult teacher) says that Doc. has had some remarkable inner experiences; I shall try to find out something about these and let you know.'

H.G.Y.

(As our correspondent points out, the recovery cannot yet be said to be complete; but a month of steady improvement in so advanced a case of intestinal cancer, taken in connection with the 'occult' aspects and apparent intervention of spirit helpers, is certainly remarkable enough to justify presenting it to RR readers).

H U N A

The Workable Psycho-Religious System of the Polynesians. An Abridgment of Huna, a pamphlet by Max Freedom Long, F.H.F.

Part IV -

How the Aid of the High Self is Obtained (Con.)

In the last issue we described the Huna concept of the three selves, corresponding closely to the subconsciousness, brain consciousness, and superconsciousness familiar to all schools of esoteric thought. The grand problem of the Huna is also familiar; i.e., how to establish communication between the ordinary consciousness and that of the High Self. This contact has to be effected via the subconscious, so to speak, and the obstacles to it are the guilt complexes which the subconsciousness contains. The problem therefore reduces to one of resolving (draining) the complex by suitable means, and thus opening the channel. The low self will not deliver our prayer to the High Self if it has any feeling of doubt and unworthiness, or else it will introduce such feelings into the prayer and so make it worthless.

Since we can sin only thru hurting another person, the first step is to make all possible amends. The next is, to practise some form of sacrifice - such as fasting or deeds of service or almsgiving. This corresponds to the doing of penance, and is necessary in order to impress the subconsciousness with the sense of expiation and forgiveness. When we can pray to the High Self with a "clear conscience", the path is usually open.

The means of communication between the selves is considered by the Huna, somewhat figuratively, as threads of substance put forth by the shadow body of the low self. These threads are "sticky"; they extend with the sight and attach themselves to whatever we look at, as they do, also, to whatever we touch. They follow a spoken word back to the speaker; there is no limit to their extension, and they bind us to every thing and person with whom we have made contact. They are conductors of vital force, and the vital force can carry thought-forms. Consciousness of sense impressions can be transferred to the far end of this thread, so that it is possible to see, hear, taste, smell and touch distant things (clairvoyance, clairaudience, ESP generally).This projection of substance is called "sticking out a finger", and the first exercises in Huna consist in practising it. As has been said, th the "threads" are the means of communication between the low and High Selves; they transmit the thought forms of the prayer, and the flow of power both to and from the High Self.

When the path is clear and the prayer is rightly made, the response of the High Self is instant and seemingly automatic. If the attitude and use of right prayer has become habitual in the subconsciousness, there is continual prayer rapport and union with the High Self. The 'mechanism' is said to be, that the middle self orders the low self to generate an extra amount of vital force, and to send it to the High Self along with the prayer. This energy is then 'stepped up' in voltage, so to speak, and is used by the High Self in performing whatever has been requested of it.

(Most students of esoteric theory prefer to express these ideas in less literal and materialistic language, and are inclined to be contemptuous of such 'primitive' thinking. This attitude we hold to be completely wrong. It is largely because of the vague, indeterminate and nebulous character of our mystical and occult terms, that so few people make real progress with magical practises. The precise and concrete image is a vital consideration. Without it, visualization is impossible. In our philosophy and metaphysics, in our highest interpretations let us be as learned and abstract as we choose, and so too with our mystical exaltation if we attain to it. But for 'practical' ends, for ends of life, for healing of body and purse, for service of others, for the unfoldment of useful psychic powers, for all the work of operative occultism our ideas and visualization need to be simple, clear-cut, clearly grasped. Every properly trained occultist understands this; there is no argument about it. Mystical exaltation is an experience full of power and wonder - but few of us attain to it. The common need is for a somewhat humbler salvation, a working concept of the unseen worlds and of our hidden powers and resources. The more simple and clear this can be made, the more available and effective it is for the masses of afflicted humanity... Precisely on this point (we have long believed) rests the superior effectiveness of primitive magic, religion-magic, that actually 'works' a hundred times where our own succeeds once. Our tactics have been, actually to turn this stupidity to our credit, to say we are too intelligent and civilized to be affected by mere superstition. But we are neither intelligent nor honest in saying it... The virtue of Huna, we repeat, lies not in any great novelty of basic ideas (for nearly all occult thought accepts them in essence), but in the bare straight simplicity and power of them. They can be understood (without courses in metaphysics) and worked for practical ends (without mystical ecstasy or the invocation of spirits).

In conclusion we summarize the steps to be taken in Huna operations (1) "The low self must be trained to put out the finger and follow the the threads to the High Self (2) It must be trained to send thought - forms along this path of contact (3) It must learn to generate an extra supply of vital force on command and to send it along the paths (4) The path to the High Self must be cleared by removing guilt complexes from the low self (5) The prayer must be made very definite, and after full consideration of all consequences, and must be repeated (3 times usually) to the low self, impressing on this self that it must carry it to the High Self (6) The definite order to the low self is given, to touch the High Self, and when the answering 'electric tingle' is felt the prayer is repeated, with intent to send to the High Self the extra supply of vital force.

"If a prayer is made for the healing of another, this person must be cleansed of all guilt complexes as apreliminary act - otherwise his low self will prevent the healing. "

Our resume has covered the first 16 pages, or about half of the Huna pamphlet. What remains is interesting and important and we hope to find space for it at a later date. But the pamphlets themselves may be had, at .25 each, from The Huna Press, Box 2867, Hollywood Station, Los Angeles 28 - or from the Editor of Round Robin. We hope that experimental groups may be organized - and Mr.Long (Huna Press address) will supply directions for the first steps in practise.

THE DISASTER OF THE R 101

We might reasonably entitle this 'The Uses of Precognition',with a large question mark to follow after. Aprophecy to be useful must fall on heedful ears. But then, when false prophecies abound, how shall we distinguish the true ones? Into what worse chaos our affairs would fall, if we abandoned the guidance of reason for that of the soothsayer! The middle path in these matters is indeed difficult - yet we shall learn the way of it, some time and somehow.

On October 6, 1930, the R 101 crashed on a hillside at Beauvais, France. It was a dirigible, and the largest aircraft existing at that time. 48 persons were killed, including the English Minister of Air and an Air Vice-Marshall. The disaster had been specifically foretold by a series of remarkable predictions.

An astrological prediction by R.H.Naylor, in the London Sunday Express, early on the day of the accident, emphasized in black type the imminence of the disaster.

Six months earlier a Mr Wright of Liverpool saw in a dream, of great clarity, the destruction of this particular ship, the R 101. A week later the dream reoccurred. On the night of October 3, three days before the accident, a Mr. Boyd of Enfield had a dream in which he saw a large aircraft crash on a hillside, the arrival of a company of soldiers under a mounted officer, and the excited movements of the latter. These details conformed to later information and photographs. Both of these dreams were reported to Edith Lyttelton (former President of the Society for Psychical Research), and were investigated by her and accepted as probable cases of prevision.

For several months before the disaster, Mrs.E.Hinchliffe, widow of a famous airman, had been receiving what she believed were messages from her husband. In these the fate of the R 101 was predicted many times. Mrs Hinchliffe went so far as to warn the navigator of the ship, who had known her husband personally. And a few hours before the end came, a final message came through: "Nothing but a miracle can now save R 101." The miracle did not occur.

Two days after the crash a seance was held at the National Laboratory for Psychical Research, with Mrs Eileen Garrett as medium. The Flight Commander of the R 101 purported to communicate, and gave a detailed and technical account of the accident. A verbatim record was made and published by Harry Price. A script was prepared dealing with this seance and with the case as a whole, and the B.B.C. made plans for broadcasting it. This plan was cancelled at the last moment "because of the grief it might cause to surviving relatives."

It is difficult to conceive of any American network making similar plans for such a script, in spite of many tentative dabblings in things psychic. But where the data are so remarkable and so well verified, it is a pity that publicity cannot be given them, in the interest of pub - lic enlightenment.

The London magazine Prediction for July carries a more extended account of the matter we have here summarized.

Prediction is printed at 24 Store St., Lon., W.C.1. 12 months, 9/6; 6 mo., 4/9. Or order from Bobbitt Agency, 1609 - 10th Ave.No., Nashville 8, Tenn.

WITCHCRAFT IN PENNSYLVANIA

as told to

ANN HOWARD

They came to visit us in the evening recently, these two new friends of ours. The husband, Mark B. we call him, was a fine looking chap, an athlete and amateur boxer, but it came out somehow that dur - ing his childhood he had been frail and sickly. When I asked him how the change came about, he replied with an unusual question -

"Do you believe in witchcraft" he asked.

"Yes," I said, "provided the victim believes he can bewitched."

Then he began to tell us an incident of his childhood. He had been born in a small town in Pennsylvania, where to this day witchcraft is practised, and the "6th and 7th Books of Moses" are held in high and dark repute. There was a town witch, of course, and all the child- ren were warned against her, especially against looking her full in the face and so encountering the evil eye. But Mark B. was a venture- some youngster:

"There was a wide-topped fence back of our house, and my bro - ther and I spent much time walking on it and watching for passers-by in the alley. And one evening the town witch came that way. My brother took to his heels, but I had too much curiosity. I thought I could see what she looked like, without looking into her eyes. But when she came close and I glanced at her face, her gaze caught mine and held it. I knew then, what it feels like to be spell-bound. Everything seemed to stand still for a few moments, then the woman looked away and I ran for it.

"It was right after this that I began to fail in health. My bones began softening. But my aunt was a tryer; she tried me for magic, and found all the signs, and sent right away for a famous hex doctor. When he came, here's what he did for a cure. He put a three-legged table in just the right position and made me crawl around one leg of it three times, while he repeated prayers in German. Next, he made me hang onto the top of the door while it was swung to and fro eight times, to the accompaniament of more prayers. Then he had me stand on the table, and he tied a string in a loop with a peculiar knot. He passed this loop down over me, and then up, and then down again - and then I stepped over it with my right foot first. 'You're all free from the spell now' said the hex doctor."

"And did it do you any good? What do you think about it now?" I asked him. Mark B. smiled a little.

"I suppose it was a vitamine deficiency," he said, "and maybe they fed me better after that, tho I don't know. At any rate, I started a quick recovery, and I've never had a sick day since."

SELF-INDUCED TELEPATHY

by

William Oberfield

(The author explains, in his first paragraphs, that his purpose is to make some small contribution to methods in experimental tele - pathy, whereby many persons will be able to acquire data for them - selves. He does not know of any risk involved, but of course each ex- perimenter assumes his own responsibility. We make this note on account of available space).

I will tell exactly how I go about setting up favorable conditions. I lie down in a darkened room and close my eyes. Then I sensitize my eyes by placing a strain on them, by focussing them 'inward' as far as possible, or by pressure. After this I keep them closed but relaxed, and I see a shifting light and dark pattern. By concentrating upon this pattern it can be made clearer, preserved, and even controlled to some extent.

The exact mental state is hard to explain, but it might be called a semi-dream state in which thought is neither suppressed nor encour- aged. It consists mainly in watching the light pattern and maintaining an awareness of it.

It may be a long time before anything unusual is seen, but when a picture begins to form, the light and dark patches change into the various parts of the scene. There are various fine adjustments of the mind, that I will not attempt to describe, that aid in the forming of these pictures.

Since one is likely to receive from any person, within an unknown distance, the results are not easy to check. I have received pictures that puzzled and some that shocked me, but only one have I ever found to check with an event made known to me afterward. This was a picture of a negro priest that came to me one Sunday evening; the next day the newspaper informed me that negroes were being baptized in the Ohio River at the time I received the picture. I think I received it from one of the spectators.

One reception that has puzzled me, is that I seemed to be looking through a square opening, somewhat like the frame of a picture, at a number of evenly spaced white crosses stuck into the ground. Each cross had three cross arms, that were curved downward at the ends, and rounded off. Starting from the top, each cross piece was a little longer, the bottom one being the longest. If anyone has information about this, I would be glad to hear from him.

The only explanation I can think of, for the images, is that the shifting pattern conforms, at some point, with a scene that the sender is looking at, bringing the two minds into harmony.

W.O.
400 Ontario St. Wheeling, W. Vir.

Note: The crosses conform to the Papal Cross (see dictionary for illustration) except for the down-turned tips of the arms... We hope readers will experiment along the lines indicated, and also try to direct the reception to specific places, scenes or persons. Let RR know the results. (Ed.)

VOICE FROM THE WASTELAND

Round Robin friend Mr. John Gorman, of San Francisco, sends us, for curiosity's sake, a 4-page leaflet from the "New Day Series, published by the Better Literature Guild of California, Box 580, San Jose. It consists of a violent attack on spiritism, from grounds of bibical authority. The passages cited are Eccl. ix-5; Psalm cxlvi-4; Eccl.ix-6; Job xiv - 21. Much seance phenomena is attributed to fraud, nevertheless the presence of spirits is admitted; they are declared to be fallen Angels who impersonate the dead. Evil practises of this sort have been predicted and are to be expected; let us get "back to the bible"and to the vicarious atonement. "Standing upon this rock of truth, we shall never be drawn into the quick-sands of occultism."

Similar quotations come our way from time to time, of the fulminations of ecclesiastics, particularly of the Catholic Church. It is, of course, a waste of time to enter into any discussion at all on the level of religious authoritarianism; that approach is as outmoded as the objections to Galileo's telescope. But within arm's reach as I write, I note an Encyclopedia of Bibical Spiritualism, wherein for 384 pages the bible is interpreted as a spiritualist and 'psychic' record. And one could collect a shelf-full of similar works. So the simplest plan, if one must deal with such propagandists, is to refer them to opponents who speak their own language and have yet to be disposed of. Let all such contentions burn themselves out, as they will do in time, when the disputants begin to grow up mentally and spiritually.

In this anti-spiritualist leaflet there are interesting admissions, and much genuine alarm, and these are our real reasons for writing about it. 'Prominent Churchmen forced the Archbishop of Canterbury to appoint a committee of investigation .. 7 out of 11 signed a report favorable to spiritism .. Canon Harold Anson broadcast an address avowing his belief in it .. Great perplexity has come upon the Church .. step by step it approaches spiritism and its dark doctrine that finds its source in the worship of demons .. The Bishops of Liverpool, London, and Norwich have all commended books on spiritism to the clergy of their dioceses... The Bishop of Norwich is recorded as saying "The evidence of Spiritualism is too strong, too wide-spread, and accepted by too many sober-minded people for hasty rejection. Scientific men .. have pronounced in favor of the truth of spiritism."... Every falsism of paganism is exalted by spiritism in place of bible truth ... The serpent in Eden founded this faith when he declared, "Ye shall not surely die." '

The Round Robin Editor, as he has said more than once, accepts the basic contentions of spiritism - that is, the survival of personality, and communication with the 'dead.' He did not arrive at this opinion hastily, and will modify or abandon it on the day when some more satisfactory hypothesis will explain the data involved. He recognizes that proof and evidence are shifting and relative terms, that the evidence is cumulative, and the experimentum crucis, final and decisive proof for everybody, may well be impossible. Yet this evidence increases continually, and there is no alternative hypothesis to that of spiritism which is worth extended consideration. It seems probable, too, that instrumental communication is close at hand, and this is likely to be convincing to the majority. It is a matter of the advance of knowledge, tho the implications for religion, science, and philosophy are very great. The truth is above all particular faiths, and the desire for it is at least the beginning of wisdom.

- NOTES AND FLURRIES -

To those who are interested in the Flying Roll: The BETA issue of this quarterly is now being distributed at the usual price (.50). Altho this is a non-profit publication, we hope to make it meet ex - penses, and will be glad to have your personal recommendation of poss- ible new subscribers. Inquirers are asked to state their occult affilia- tions, either past or present. (Address the Round Robin Editor).

The Invisible World, a new book by Dr.Hereward Carrington, comes to us too late for an adequate review in this issue. The author, well- known and indefatigable in the cause of psychic studies, needs no in- troduction, and the book is a kind of summary of outstanding facts in his thought and experience. We recommend it especially to the newcom- er in psychic research and spiritism, as a compact and non-technical survey. (Published by Bernard Ackerman, Inc., 116 E. 19th St., N.Y.3. 187 pp. $2.50)

We remind our numerous readers in the Loas Angeles area, of the lectures on Theurgy by Dr.Francis I.Regardie. These are concerned with theory and practise of the Golden Dawn techniques. The G.D. was an authentic and powerful magical Order, numbering many distinguished names upon its rolls, and the opportunity offered by these lectures is unique and valuable. Dr. Regardie may be reached at 3923 W. 6th St. Hollywood 5, Ex. 8807.

A Cavalcade of the Supernatural, first printed in 1939, contin - ues to enjoy well-deserved popularity. We have referred to it before in this Bulletin as being one of the best surveys of the field of psychic phenomena now available - and a must book for the newcomer. (By Harold H.U.Cross, Ph.D. Dutton & Co., N.Y.).

Round Robin has no interest in a continued controversy with the Editors of Amazing Stories magazine. But it seems to us legitimate and useful to present psychic and occult facts, including, sometimes, mediumistic communications, in a factual and dispassionate manner, as matters of information - while it is something else, and often very harmful, to confuse them with fantastic and sadistic fiction. The dis- tinction is clear enough in other matters. Crime, for example, should doubtless be reported, but to sensationalize and exploit such news commercially is a public dis-service. But it is precisely this dis - tinction which Amazing Stories fails to recognize, in its recent counterblast against a letter by the Round Robin Editor... Scientifict- ion, on the whole, is neither science nor fiction in any determinate sense, but merely a contribution to fuzzy-mindedness - or a kind of mental hop which the real scientist avoids as he would the seven plagues.

Heaven not what it used to be) Psychic Observer in the course of a long featured article, tells of seance return of Aimee Semple Mcpherson, who seems to be still going strong, wants the world to know she's not dead but still preaching, and that no force on earth can stop her. Ended by walking around the room materializing chrysanthemums; florist added an appropriate touch by saying they ought to be worth $15 apiece. (Certainly we believe the story! Why not?).....

Make me a child again). National Spiritualist tells of childhood of Farmer Riley; folks would put him in his high chair, push it up to the table so Jemmie could put his little patties on it; after that "no man in the room could hold it down." But this series of articles on Farmer Riley (James W. Riley, the medium) is valuable and very interesting... The New York Spiritualist Leader, active and newsy as always, reports that the Methodist Recorder has printed psychic stories in two recent issues and apparently plans to print more.....

Back to Wesley movement?)

Astral authorship again) Mind Digest for July has the commendable courage to print an article by Wilfred Brandon, soi-disant Master "on the astral, etheric and spiritual planes" and communicator thru Edith Ellis; he urges all us earth folk to take psychism seriously as we do the atom bomb, encourage and demand that scientists turn their attention to it, particularly to instrumental means of communication (between the planes), and see that money and resources are freely supplied. The problem of future peace depends on this discovery, our world of human relationships will be reworked by it - but the discovery itself depends on us, on our interest and help... Round Robin is all for this program, whether sponsored by a Master or anyone else - and always has been. The first Brandon-Ellis book, Open the Door, seemed to us a remarkably effective piece of work, tho Brandon rather over-reached himself in hinting "they" would let loose the earth-bound spirits on us (the mean ones, that is), if wewere fools enough to bring on another war, (but maybe that explains this "dero" derring-do that has been going on!)... We still think this first book by far the best of the four (it has had five printings), and there much incisive good sense, tho no startling news, in the Mind Digest article.

Currente calamo) Some of the best book reviewing now being done in this country, is found in the pages of The Theosophical Forum (Covina, Calif.). Not only is the writing highly competent, but the books reviewed are selected with sound scholarly judgment.... The Society has an excellent printing plant, expertly managed, a select library of some 25,000 titles, some excellent buildings, and all in a beautiful location about 30 miles east of Los Angeles, near Covina. Friends and sympathetic visitors are cordially welcomed.

The New Ecclecticism) Scientific Forum, Los Angeles bi-monthly, achieves in good measure what we regard as the ideal-to-come; we mean that it prints between the same covers serious scientific contributions, and studies in psychic research and parapsychology, along with book reviews and other side excursions. This is toward the synthesis, tolerance and new realism to which the Round Robin also aspires, in its more modest sphere...and Ave Amice! (Forum prints at 1621 Grand Ave.So,).

Our Abandoned Dead — We call our readers' attention to excellent re - print and original articles in The Spiritual Digest for June. "How the so-called dead are abandoned when they leave this plane!"(writes E.C.Randall). "Who inquires of their journey, or their needs when they have reached the next condition? ...The great majority make no effort, send no message and receive no word, but let the dead care for the dead." The newly 'dead' are nearer, closer than before, and yearn for recognition and love, while we ignore them and sorrow for our 'loss.' "Tell my father and mother to let me go" cried the distressed spirit (earth-tied by grieving parents). In our own way we have repeated these sentiments many times thru many years. Our stupidity and cruelty toward our dead (the new-born ones)is the scandal of all the worlds. And from this same cruelty we too shall suffer in our turn, rightly reaping what we have sown...Kapitan Kogelnik's first hand account of the early days of the Willy Schneider mediumship (a series of articles beginning in March) is a research document of importance... The "Evolution of Life", a spirit message translated from a publication of the Spiritual Research Association of Budapest, is much above the average in interest and presentation. (The Spiritual Digest is published monthly, at 55 State Road, Hampton Manor, Rensselaer, N.Y. $1.25; .15 copy).

Indian Seance? — Under this title Psychonalyst for July prints an excerpt from the Travels of Jonathan Carver among North American Indians in 1766-68. The account was printed in London in 1778 and has considerable historical interest, not much otherwise. Psychonalyst has 32 pages, illustrations, slick paper and good format, plenty of spiritualist advertising. (240 W.102nd St. New York 25. Year $2.50, copy .25).

Kosmon Gloom. — The Kosmon Pioneer, monthly publication of the Essenes of Kosmon at North Salt Lake, Utah, and Wing Anderson, tutelary genius and indefatigable purveyor of prophecies, feel the shadow of coming disasters - social, political, economic, and of outwearied Nature as well. We may have five years of grace, but "it may not take five months... Get your lanterns filled and ready for it looks like a bad night." (Address, as given; $1.00 year; copy .10).

Back to the Banshee. — There's an idea in some quarters that a Banshee confers distinction, is a sign of the haute monde; other folk think she follows the "Mac's" and the "O's" only.But in fact she plays no favorite,. except that of Celtic stock. She is a "great occult mystery", is often seen as well as heard, the evidence is about as impressive as human testimony can make it - and in Ireland at least no one makes jokes about Banshees. Occult Review for April has a Banshee article - others on telepathy, Maeterlinck, the Faust Theme, Tycho Brahe, Atomic Energy, Elementary Spirits, The Fire Bird, Astro-Logic - or something for everybody this time! (68 Fleet St.,Lon.E.C.4).

Evolutionism. — The June Bulletin of the A.R.E. (Association for Re - search and Enlightenment)contains an article by Hugh Lynn Cayce, entitled Citizen of the Universe, which leads off with a quote from Blavatsky. According to this, Christian teachings do not contain the truths of a complete plan of spiritual evolution, for the

reason that

> "The danger was that such doctrines as the Planetary Chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race... Any septenary division gives a clue to tremendous occult powers, which would have been very real to people of the early Christian era, then entering a cycle of degradation..rife for sorcery..."

(The symbol is the Logos of the doctrine, writes Eliphas Levi. We interject here, with some hesitation, a personal comment - that the most impressive and powerful Glyph in all occult symbolism, according to our experience and belief, is a septenary classification. Its name is Sigillum Dei Aemeth, the Sigillum of the God of Truth, but in two decades of occult studies we have not seen it on the printed page. He who thinks there is no power in a symbol is a fool, tho his beard be snowed with learning. And in exalting the power of the Septenary Energies, Blavatsky spoke high truth, however much the smug scientism of our time contemn the ways of the esotericist!)

The Cayce article goes on then, to summarize the teachings of the Edgar Cayce clairvoyance with respect to soul-evolution, particularly during the inter-lives between earth incarnations, and to compare these with the teachings of Steiner, Blavatsky, and Manly P.Hall's lectures on ancient philosophy. "There is nothing new in the readings of Edgar Cayce" he concludes. "They relateto the oldest philosophies of which man has record .. but they were given out bit by bit over forty years, for thousands of different people." This seems to us to be critical and valuable analysis... In the same Bulletin, Gina Cerminara describes the detailed fulfillment of an Edgar Cayce prophecy - tho on the whole he avoided attempts at forecasting. (Address the A.R.E. Inc.,Virginia Beach, Va. .25 copy, $2.50 yr.).

When the sleeper wakes. Parapsychology Bulletin 2 (Duke University Press) has a two-paragraph quote from Whately Carington - to the effect that the physical sciences and psychology are not going to help mankind out of our moral and social impasse. We need an enlightened, provable concept of man's relation to his fellows and to the universe, and the only source it can come from is the study of paranormal phenomena, such as telepathy, for example... It's not too often that we hear a scientist flatly admit that science (as now conceived) is completely helpless before the basic problems (of good-will, tolerance, mutual help and understanding, responsibility, unselfishness). But the new science, psychology, and religion - the Illuminism of the inrushing future - carries all the sanctions of conduct with it, as orthodox religionism used to do, but on a new basis of knowledge and provable facts.... This Bulletin also lists seven doctorates given since 1933, for work in the field of Parapsychology, has several columns about ESP work in foreign centers, a number of book notes and short reviews... In short, the ESP investigators are prologists and scene-shifters of the 20th century drama called Science Wakes Up - a show well worth the seeing if not too long in rehearsal, deferred until actors and spectators alike are scattered dust-wise on apocalyptic winds ...

- CHAPTER I AT BEKINI -

So far as we can now see, chapter One of Bekini-Folly is written and done with. What physical effects may yet appear, remain Time's secret. What actually took place is also a secret; that is to say, all reports have been fragmentary, varying and contradictory. What was the size of the bomb? At what altitude did it explode? How far off target center was it? Was there, or not, a secondary explosion? Estimates of the damage steadily increase. It is probable that, had the ships been manned, all personel would have been lost, either by the blast itself or by later radioactive effects. That no disaster occurred is a cause for much thankfulness.

Predictions of mishap, however, were based on conditions which clearly were not fulfilled, chiefly upon a detonation close to the water surface, within 200 feet at most. From present information, this bomb may have exploded at an altitude of nearly a half mile, and no one predicted a disaster under such circumstances. Perhaps this was no accident; we can think of a number of reasons why it may have been planned that way. But having allayed popular fears, the wisdom of our leaders will now advance to an experiment which is <u>really</u> dangerous - the sub-surface explosion scheduled for later in July. Meanwhile, the vast areas of the South Pacific are rumbling ominously, shaken by repeated earth tremors of almost first magnitude. We do not say that this first experiment is related to them - but only that it may be. We repeat that the whole region is dangerously unstable, and that this next and most risky experiment is simply another and greater folly. Whom the Gods would destroy .....

<u>The Out-thrust Neck</u> - or, Dr. Doreal on the Avatar.

Dr.M.Doreal, distinguished Head in the Brotherhood of the White Temple (Denver), is a prophet with the courage of his convictions, predicts by clock and calendar - and who are we to cast shadow of doubt? The coming Avatar is now living in Tibet; he is a little over 15 years old. He was born in America, of American parents - and will make his appearance at high noon, May 2nd, 1956, at the corner of 42nd St. and Broadway, New York City. The sun will then be blotted out, but a golden rose-light will spread over everything; a great ray of two unknown colors will descend upon Him from the skies, and for 100 miles around, all sickness will be instantly healed. But this is only the first of many miracles --

Mrs G.B.Lambert sends us the <u>Avatar</u> pamphlet, one out of many Doreal publications. The address of the Brotherhood is 1600 Logan St, Denver 5. (There are 36 pamphlets listed, at .25 each).

<u>Chimes</u> magazine, to our mind, improves with each issue. We recommend the July number for some specially interesting articles. Published monthly at Brea, California, (box 157), Bert L. Welch, Editor. $1.00 a year (which isn't half enough).

- COMMENT FROM DR. HALEY -

Dr.Philip S.Haley (President, California Society for Psychical Research), friend of Round Robin and well-known to our readers, sends us several items on fire-walking. The longest of these has already appeared in the Flying Roll and we merely summarize it here. It is taken from International Notes, by Harry Price, published August 1930 by the ASPR.

This dealt with a fire-walking spectacle at Durban in Natal, where the Hindu performers walked thru red-hot ashes ankle deep, "the heat from the pit being so great that the first few rows of seats had to be left vacant". Their feet showed no trace of burn. The London-educated priest attributed their protection to the Hindu Gods.

Dr.Haley then adds: 'About the time of the appearance of the above, I read another account of African fire magicians who buried their heads in fire pits filled with red-hot and white-hot stones, and remained there for a half hour, covered to the shoulders with earth. I lost the copy of the ASPR Jour. from my files, but it was published probably in the late 20's. The incident was reported by a party of engineers, and if true is the most remarkable thing of its kind in modern times.'

If any reader can supply a transcript of this account, from ASPR Journal files, we would be very grateful indeed.

Concerning the word spiriton (concerning which Dr.Walter Gordon recently raised a question, in a RR article), Dr.Haley tells us it was first used by one Dr.Bryan, M.D., who used to write for the Banner of Life. He thought that the spiritons were the spiritual counterpart of the male and female germ cells, that they underwent a fusion at the time of maturation of the latter, then entered the prepared gamete as the embodied soul. As to the word spiroculon, Dr.Haley coined it to distinguish between the two forms of light sparks, the one seen in the sky and the other in the aura before one's eyes.

In connection with this whole matter of fire immunity, RR Editor draws attention to the tales (some of them seeming well verified) of 'adepts' who could not be touched or struck or injured by any weapon, if they so desired. It is alleged that this immunity results from a hardening of the auric shell, or of ectoplasmic or etheric material, - which can be made inpenetrable and non-conductive of heat. The immunity of Tibetan wonder-workers to extreme cold perhaps falls in the same category. We are only pointing out that the same psychic or psycho - physical mechanism may operate in all these instances; and the hardening of the auric shell to form a complete insulating envelope for the body has a certain plausibility about it, as an idioplastic phenomenon, and in conjunction with what we know of the properties of the ectoplasm and of auric and etheric matter. And it is natural, in fact inevitable, that a psychic feat of this sort should be accompanied by prayer or ritual and religious ceremonies, as are most magical operations. Nor does this conflict in any way with the fact that the process could be described in physiological and psychological terms - if only we knew enough to do so... It is merely pseudo-scientific superstition, to suppose that magic and natural law are mutually exclusive concepts.

Shadows of Life and Thought: A Retrospective Review in the Form of Memoirs, by Arthur Edward Waite. (1938).

This book is not new, nor popularly known, nor can it be reviewed, especially if the would-be critic has himself even the most trifling knowledge of the vast backgrounds against which it moves. "I am eighty years old" writes this mystic, scholar and poet, "but the sense of a great weariness is not with me, or the sense of age as age counts according to the digits of time." Out of this wide and complex pageant of mysticism and sacramental religion and names of the obscure-great connected therewith, it is impossible to select or summarize, or to quote without being equally committed to a hundred passages.

For those who have been and are concerned with the Golden Dawn, the Rosy Cross, Masonic esotericism, Qabalism and the great glyph of the Tree of Life, and the mysteries of the holy Tarot, with the path of the intellectualist-and-mystic during the last sixty years of our modern world - this book is beyond price. In style and thought it belongs to the world of culture, hardly at all to the sphere of 'educa - tion' in the glib and technical contemporary sense... A.E.W. made many enemies and faintly enjoys them still, but this is now of small account, nor does the book more than hint of them. It is above all a documentation of the inner life, of the Path of the Arrow, the ascent of the hill of Daaeth, even to the white light of the Supernals ...

Professor Ryan of Covina Theosophical Headquarters sent us this book in the first instance, and we have never returned it to him. Pages and print and binding have gone back, but the essence and bookness of it, the true inner soul and life of it stays with this reviewer, whose thin pretense of competence was abandoned with his first sentence.

(London. Selwyn & Blount, Paternoster House, E.C.4. 282 pp.-15/-)

The unreviewable book fits into no category, eludes every facile characterization. One can make comment on a paragraph, even a chapter sometimes - but then the next one, all the others, remain undescribed yet equally important. Fortunately for reviewers, unfortunately for the world, contemporary books of this sort are rare. But Pathways Through to Space, by Dr.Franklin Merrell-Wolff, is one of them. It is an honor to be asked or permitted to review it, but this writer cannot merit it. Here is a Western thinker, a philosopher and mathematician who has attained Illumination, Recognition, Realization of the higher consciousness. His approach has been made, on the whole, by Western rather than by Oriental methods, though Indian and Tibetan philosophy lies everywhere in the background. At the same time, it is personal exploration and individual experiment, without rigors of asceticism or any narrowness of doctrinal outlook Compassion above all, the author seems to tell us - but there is more than one Path to Enlightenment and the High Indifference. Each one of us must, in some true deep sense, find his own way.

Though the end of this seeking may be mystical Enlightenment, the Path and the manner of it are subject to intellectual analysis and keen critical evaluation. This means that all the basic concepts of esoteric thought, and of philosophy, psychology, and religion are sifted, examined and their values synthesized. How is one to 'review' a book which is not really written to be read, but to be lived with in in close fellowship? The reviewer hopes to speak again of his companionship with Pathways - but scarcely to do more than that.

(Richard R.Smith, 120 E. 39th St.New York 16)

USED BOOKS - GOOD CONDITION

Edward Carpenter. Drama of Love and Death... Houdini and Conan Doyle, by Ernst and Carrington ... E.Lee Howard, D.D.; My Adventures into Spiritualism...Robert J. Thompson; Proofs of Life After Death ... James H. Hyslop; Science and a Future Life...Leon Dennis; Life and Destiny ...Cora L.V.Richmond; Psychosophy... Camille Flammarion; Death and the Mystery after Death ... May Wright Sewell; Neither Dead Nor Sleeping (Introduction by Booth Tarkington). - $1.00 EACH -

I.K.Funk; The Widow's Mite and Other Psychic Phenomena. 541 pp. $1.50.
Augusta Gaskell; Whence, Whither, Why? $1.50
John H. Manas; Life's Riddle Solved (Metempsychosis).New. $1.50
Sir William Barrett (spirit messages from); Personality Survives Death. $1.50.
Maud Lord Drake; Psychic Light. .50
H.W.Dresser; The Power of Silence. .50
I.K.Funk; The Psychic Riddle, ,75
Cora L.V.Richmond; My Experience While Out of My Body. .50

MIMEOGRAPHED PUBLICATIONS

GEOMANCY; The Art of Divination by the Element of Earth. With drawings and tabulations of correspondences. The only separate treatise in print on this curious mode of divination, widely used by modern occultists and very effective. By Meade Layne (Editor of Round Robin). $2.00

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WANTED: One copy of The Problem of Lemuria, by Lewis Spence. V.H. Gaddis, Winona Lake, Ind.

WANTED: A RR subscriber wished to get in touch with some resident of San Juan Capistrano, and/or San Juan (both in Calif.), with reference to certain clairvoyant experiences. Write the RR Editor.

Automatic Drawing: For unique, curious and attractive greeting cards, adapted to the birth month, write Mrs.H.M.Plemon, 59 Atlantic Ave., Long Beach 2, Calif. $1.00 for 12, .50 for 6. Specify months desired.

For sample copies or subscriptions to any psychic or spiritualist publication, U.S. or foreign, write the Bobbitt Agency, 1609 - 10th Ave. Norht, Nashville, Tenn.

Addresses of Periodicals: Sunflower. 15 No.Maryland Ave.,Atlantic City, N.J. 1 yr.,6 issues, .50. (Book service) ... Chimes. Brea,Calif. Box 157. Monthly, $1.00 yr. Copy .10 ... Maxin 96, Hollywood, has temporarily suspended publication ... Western Spiritualist, 6 page mimeo. bulletin, mo., .50 a yr. 1737 - 101st Ave., Oakland 3. Walter Gordon, Editor ...

(Announcements on this page are made without charge, for the convenience of Round Robin readers).

ANALYSIS AND REPORT

The First Atomic Blast Over Water

by
Walter Graham

Physicist, Author of Playing With Cosmic Fire and many other articles dealing with atomic physics and the Bikini bomb tests.....

(This issue of Round Robin has been somewhat delayed, in order that we may present to our readers at least a synopsis of some parts of Mr.Graham's ANALYSIS, which time and other factors will not permit us to offer in full. No similar collocation of facts has been made accessible by any other publication,.The exact wording of this article is necessarily our own, except where indicated by quotation marks. Ed.).

In spite of many statements made with an air of authority, it is possible, and indeed probable, that the first test explosion occurred at any altitude of between 8500 ft. and 2 miles - and the latter figure is the more likely one. The confusion in the reports of correspond - ents is understandable. "In the blinding flash of the explosion it was very difficult for any observer to spot even the approximate height of the explosion center, especially when most of them were 18 to 20 miles distant." All available data on the effects, and expecially the absence of lateral pressure waves, and the weak effect exerted on the water, in- dicate that the explosion took place at a high altitude.

The effect produced on the public mind has been, that the bomb was over-rated. But as a matter of fact they were extremely severe, con - sidering the altitude of the detonation. Let us quote the report of Bob Considine, Staff writer of the International News Service, published in the Los Angeles Examiner of July 1,1946:

" Catapult planes on the deck of the Nevada vanished ompletely, evidently vaporized .. some of the Nevada's superstructure also dis - appeared ...The whole forward section of the carrier Independence was turned into a snarl of twisted metal, and many yards of her flight deck were caved in, as tho some giant fist had punched the vessel.... Fighter planes aboard the Independence were melted into the inferno as flame swept the ship,.. The Negato was later found to be heavily crippled. Fires broke out on the Nevada, the New York, the Saratoga, the Wilson, the transports and the oiler... The superstructure of the Gilliam was blown off. Crippling havoc was inflicted on vessels along the edges of the formation. The Prinz Eugene, wrecked by the bomb, was more than a mile from the impact point... The fires in the middle of the fleet began dying down about 3½ hrs. after the explosion, but those over a mile away continued to rage." Let us quote further:

L.A.Herald-Express
July 1, 1946

"Weird Green Splash. Kwajalein, July 1. Scien - tists and observers alike were puzzling over a strange, unnaturally bright green splash in the Bikini lagoon, following the detonation of the bomb. This weird mani - festation widened into a large oval of bubbling mass for several hours after the terrible weapond first burst .. No official comment as to

the possible cause was forthcoming, The splash of green appeared where two ships were believed to have been .. but it was thought that the green element and the greenish vapors were the manifestation of some new chemical reaction to atomic energy... Each passing hour brought fresh reports of destruction...a recapitulation of the damage may require at least a month."

We have heretofore quoted in Round Robin the comments of Dr.Youger, a Professor of physics at Yale (broadcast of April 9,1946). He stated, among other things, that a water level explosion might crack the crust of the earth in a volcanic and unstable area, and that the inrush of sea water might cause a titanic explosion, followed by volcanic and earthquake action, which in turn might produce a tidal wave a mile in height. Now comes Professor Anatol J.Sheideroy, seismologist of John Hopkins University, concurring in these opinions. He "Expressed fears that the atom bomb might split the earth's crust.. ..that there may be no survivors to report the explosion, and that the climate of the world may be changed for decades... He computes the force necessary to crack the earth's outer shell 40 miles deep, inot halves 3 meters apart (9.6').. the work units (ergs) run to 1 plus 28 zeros, but the force of the bomb is equally fantastic (the smallest bomb), the figures being only 2 zeros less. The bomb used for this computation is the Hiroshima type; but it is proposed to use the Nagasaki type, twice as powerful, at Bikini."

Prof.Sheideroy, in L.A.Times, June 13; L.A.Herald-Express June 11

Let us add another remarkable WARNING of a different type, from an eye-witness . "As the mushrooming pillar writhed and twisted skyward, in a multicolored manifestation of cosmic power, a thought hit me with sudden impact; The Thing is horribly alive. Like a threatening monster the monument to destruction seemed to fill the sky, flexing its shapeless wet symmetrical muscles, as it sounded an unearthly war cry heard even from the deck of the Appalachian, 20 miles away... It was and still is, as this is being written, an awesome sight. There is something obscene about such a naked display of devastating force. It taxes the comprehension of the human mind. The cosmic Frankenstein monster stretched to its full height of 12 miles on the horizon and mocked its human creators, causing in this observer an inexplicable feeling of revulsion. However, like a mob gazing into a snake pit, it is next to impossible to refrain from dumbly staring at it in hypnotic concentration. The sound, the shock waves, the blinding flash, to this observer at least, are all secondary to the frightful tower of flame, smoke, and gas in the sky."

PhilGarrison, for L.A.Daily News, July 1,1946.

"Even the physicist" (writes Mr.Graham) "cannot but be impressed by the feeling that these forces are satanic, evil and threatening... I earnestly believe that Satanic forces, concentrated evil forces are affectung the minds responsible for this dastardly test - urging them on to destroy their own kind from the entire earth - as perhaps other races have done on planets now lifeless and incapable of supporting life ever again..."

Green Water, Green Vapors

" What was the actual chemical effect on the waters below the center of the blast? If the neutron rays at surface or sub-surface are strong enough, slowed by the water and its hydrogen content, they will positively cause an

under-water explosion, not only of the atomic cores of the vases, but also of the cores of metals and other elements present in sea-water, including uranium itself. When pressure, electrical force and heat are great enough, the atomic cores of any form of matter will be crushed, resulting in a power 1000 times as great, for each pound of any mater - ial, as that in a pound of U compounds set off as a bomb - wherein the atomic cores are split and not crushed. U compounds such as plutonium, whose atoms are split, yield 11 million 400 thousand killowat-hours of pure energy (this has been reliably broadcast) and is equal to 60,000 tons of TNT per pound. But one pound of anything whose atomic cores are crushed (not split) yield 11 billion 400 million killowat-hours of pure energy, equal to 60 million tons of TNT for each pound. An explosion at water level or sub-surface (substantially below) appears almost certainly to have all the essentials for meeting the above conditions.

"No scientist in his right mind would dare attempt the 2nd test, under water, so soon after the first 2-mile high test over water was completed, because the 2nd is a multiplication factor of millions of - times the first, in all phases." 'This is a lack of common sense; they endanger the whole task force and perhaps countless other lives also. The majority of responsible physicists have washed their hands of this affair .. they say they cannot promise that a great disaster will not result... The public cannot be made to realize that the forces of the high altitude explosion will be multiplied millions of times in a sub-surface explosion. This bomb is far worse than anybody has ever been told. If the smallest size bomb had been used within 100 ft. of the surface, most of the fleet would have been melted or vaporized, while the more distant ships would have been smashed flat by the pressure wave transmitted thru water, hundreds of times greater than that transmitted thru air alone above land.

"Official reports, press releases (even by the United States News) gave out false information as to size and power of the bomb to be used in this first test, and also as to its altitude. Apparently this bomb was little above the critical size used in New Mexico, and exploded at close to a 2-mile height. Official sources have also stated that if a larger bomb than the Nagasaki type available, they would certainly use it in these water tests. We cannot now be sure of any facts unless they are verified by other than military or naval sources...Implosions did definitely create at least one large fire ball, creating so much heat that the air, the gases and even the water burned. "Ten towers of black smoke shot up on either side of the base of the atomic flmae column".."The cloud over the water was generated bytwo tremendous concussions" (L.A.Times, July 1).... Dr.J.O.Hirectfelder of the Los Alamos laboratory said that the flash was 10 times more intense than the sun, and was followed by a huge fire-ball a third of a mile in diameter... This was followed by a big fog bubble about the same size...The first blast spewed upward, perhaps a mile in diameter; Bikini and its plotilla disappeared behind a mountain of fire and smoke; then therewas a 2nd explosion 3 times as large - a crimson pillar of flame...This became a peach-colored inferno; flases of heat as if from an oven hit the Appalachian ..the atomic cloud was at least 30,000 ft. high...."

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The Report and Analysis, as has been said, is incomplete, and our synopsis deals only with certain points of the material now on hand. But because of the seriousness of this situation, we present what we have without further delay of publication.)